

TIDINGS of PEACE,

O R

Acure for the many Evills that happen in the
world about Religion, in a discourse

O F

The New Jerusalem,

Proving

That The New Jerusalem is a Holy City to be built
on Earth in each Kingdom, in which The Clergie are to
dwell; Whereby a New and most happy *Ecclesiasticall*
Administration will arise.



(6)

W. T. Bawley.

Behold I will bring it **Health** and **Cure** and I will **Cure** Them.
and I will **Reveal** unto Them abundance of **Peace** and **Truth**.
Jer. 33: v. 6.

And I Iohn Saw The **Holy Citie** the **New Jerusalem**,
comeing downe from God out of Heaven, prepared as a Bride adorned
for her husband. Rev. 21: v. 2.

And Hee that sat upon the Throne, said Behold I make all things
New. v. 5.

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TEEDINGS of PEACH.

1. The New York

and the new [?] and a Holy Spirit
on which we live, in which the Holy Spirit
dwells; whereby a New and more happy relationship

11624: 15

THE NATIONAL BUREAU OF INVESTIGATION
WASHINGTON, D. C.

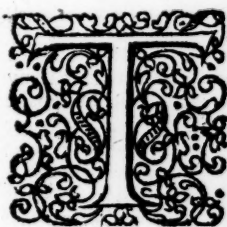
And I have seen The Holy Child the New Jerusalem,
and have shown him out of Heaven, prepared as a Bride adorned
for her husband, Rev. 21.2.

Now. v. 3.



To the Clergie.

Srs.



THe Dedication of the ensueing Modell of the Holy Citty doth most properly belong to you, as being the Lords Heritage and Servants : In the old Administration, The Sons of Aron had Thirteene Cittyes and the Levites eight and Fourty, but in the New and better Administration the Servants of Jesus haue not one Citty to dwell in amongst all the Kingdomes of the Earth. Methinks I heare you „Speaking as the Sons of the Prophets to Elisha „viz: Loe the Place where wee dwell is to strait „for us, Let us goe unto Jordan and take thence every one a beame, and „Lett us make a Place there where wee may dwell. Tis certaine your Place is to Strait, and though Some of you haue roome toomuch, yet others (unhappy unequality) haue noe Place at all. I could Present you with a Catalogue of all the Evills you haue suffered for many yeares, and of the many evills the world hath suffered by you. But *Prima abiērunt*, & *Eccē nova facio omnia*, Old Things are passed away, and loe I make all things New, Saith Christ in the Revel: I shall omit mentioning the forme Evills and proceed to the remedying of them. And doe here present you with a modell of a New OEconomic, and tis this. I haue appointed you a Citty in each Nation and Kingdome to dwell in, where in you shalle liue peaceably and quietly, and shall be sufficiently provided for of all things necessary for your holy Functions, soe that all Temptations shall be taken away from you of acting or moving irregularly; From this Citty placed in the midst of each Nation, you are to goe or ride out, as it shall please you, every month by turnes, and heale each Nation, and on the Bells of your horses shall be wrote *Holynesse to the Lord*. The Kings & Princes of the world and all Temporall Governments will find their acco^{nt}. in building
A you

you such a Citty, for tis not to be expressed what happineſſe will accrue to them and to all the world thereby: This Citty will put an end to all the miſeryes the World labours under on account of Religion And wee ſhall heare from you rideing on your Red, white, and Speckled Horſes that Joyfull Report mentioned in the 1st. cap. of the Prophet Zacha. & 11. verſe. *Wee haue walked to and fro thorow the Earth, and behold all the Earth ſitteth ſtill and is at Reſt.* If this be the glorious effects of your circular Preaching as wee haue all the reaſon in the world to thinke it will. Tis no wonder that the Kings of the Earth will bring their Glory and honour into this Citty, not onely as it is a Citty dedicated to the honour of God, but as it is a Citty whoſe Inhabitans will eſtabliſh Peace and Tranquillity in their Kingdoms. It was in the heart of King David, to build God a Houſe, and though God had not commanded it, yet he moſt graciouſly accepted his good intentions. But it has not yet been in the heart of any King to build God a Citty they haue built themſelnes Cittyes for their owne honour and glory. Is not this Great Babylon that I haue built for the Houſe of the Kingdome, by the might of my Power and for the honour of my Majtye? Thus ſpeakes the proud Emperour Nebuchadnezzar, and he ſpoke the truth, he had built Babel for the honour of his Majty. And many are the Cittyes, which both the Heathen and Chriſtian Emperours haue built for their owne honour, and haue put uppon them their owne Names, as Caſarea, Allexandria, Conſtantinople, &c. but wee find not one by the Name of Deople or Chriſtope. When I conſider how in a ſpeciall manner Gods hath ſet Crownes on many Chriſtian Princes heades, and has raiſed ſome from a Private ſtation to the higheſt dignity, and giuen them Severall Kingdomes and many Thouſand Cittyes, I ſay when I conſider this; it makes me wonder, to find none returning back one ſingle Citty by way of gratitude to the Donour. *Pudet hæc opprobria nobis &c.* Tis True They haue built and giuen him Severall Houſes, But what is a Houſe or a few Houſes A magnificent and Royall Citty would be more ſuitable to the Majtie of Heaven and Earth then a Houſe? Beſides in this Citty he hath ſaid ſhall be noe Temple, plainly inſinuating that the Temple Adminiſtration ſhould be ended and be changed into that of a Citty. To me it ſeemes to be a moſt juſt and reaſonable Thing That in Every Nation and Kingdom God the Giuer and Governour of all ſhould haue one Citty built and dedicated to his Honour, wherem his Seruants who wait in his Courts and Miniſter at the Altar ſhould be honourably provided for, that their Lineings and fortunes may noe more be precarious, and ſubject to the Will of men, as to the Shame of Chriſtianity they are at this day. I could mention what evill hath befallen the World on account of Gods Miniſters being choſen by men and not by Lot, and by haueing their allowance and dependance from Man, but I ſhall here omit it haueing ſpoken of it in another place.

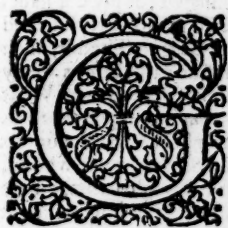
place. I could heartily wish that Christian Kings and Princes and all Temporall Governments would Seriously consider on this Point. Who can tell but that their building Such a City, in which the Dispensers of Gods Graces and Blessings to each Nation, may dwell, may be as Sweet incense in the Nostrialls of God in and some measure atone him, to stop the Rage of Fire and Sword which at present layes somany of their owne Cityties wast? I will hope there fore, That (as Dauid Thought of building Gods a House) soe that Some King or other, whom God shall deliner from many Troubles, and bestow on him Crownes and victory over his Enimyes, and shall Establish him on his Throne in Peace, will thinke of so holy a worke, and with a most gratefull heart build a Royall City to the God of Heaven, as a Pattern and Example to other Princes. And tis my oppinion that That Prince who first sets his hand to so holy a worke will as far exceed all others, as a City shall exceed a house or Temple, or as Soloman exceed all other Kings of his Time. To you Therefore the Preachers of the Gospell who are to be Inhabiters of this City, To you, whose interests are soe unhappily mixt in Temporalls, To you who haue benee soe much abused, and who haue abused so much, To you who are, and haue benee soe unhappily and unequally provided for in this Late Administration, I addresse my selfe; And make it my Request, that instead of writing, disputing and Preaching one against another, and instead of makeing partyes and Factions, and stirring up Kings and Princes and the Particular States where you dwell to defend your Controversies and interests; That you rather apply your selves to dispose and move the Hearts of Prince and People to the building you a City, wherein you may liue peaceably, and out of w^{ch}. you may with ease and Comfort dispence the pure word of God to Each Nation. This will be more for the Honour of God, for your interest and happinesse, and for the interest peace and Happinesse of each King and People. And who then is willing to consecrate his Service this day unto the Lord? The 1 Cron. 29 cap. & 5 verse. This to me seemes to be a more pleasing Text then, Curse ye Meros, or Some others that I could Name, I recommend you to the Demonstration of Truth in the modell of the City and followeing Pages, and will not further adde, onely when your City is built, and you are in your Possessions, I hope you will be very Thanke full to God, ands not be altogether unmindefull of

To^r. Humble Servant

T. B.

[illegible]

100. 100. 100. 100.



God saith by the Prophet Isaiah , Behold !

I create a New Heaven and a New Earth &c. in the 56 Cap. & the 17 verse : And from thence in the 18: 19: & 20 verses. The Prophet proceeds to describe the happinesse of the Jewes in this promised state ; And in the 21: verse further Saith , And They shall build Houses , and inhabite them , and They shall plant Vineyards , and eat the fruit of them &c. Now in Heaven there is neither building , nor planting , so that this New Heaven and New Earth can meane nothing else but a New and happy state of affaires here upon Earth. Further in Heaven our Saviour saith that there is neither eating , nor drinking , marrying nor giving in marriage , but that men shall be there , as the Angells of God. So that I am satisfied there will be no Citties there. If wee are to haue Cities then , wee must haue them on Earth , Now I find two Cities , one in the Proph: Ezek. The other in the Revelation of St. John. I shall leave speaking of the first to the Jewes , and onely treat of this latter , which indeed is very glorious. Without all doubt the meaning is certaine. For in the 22 cap. & 6 verse. tis said. *These sayings are faithfull and true. And the Lord God of the Holy Prophets sent his Angell, to shew unto his servants the things which must shortly be done , But how and where these things are to be done , and what the meaning of this Holy Cittie should be , is the subject of my present Enquiry. Some will haue it to be Heaven , and when ever this New Jerusalem is spoken of , that is Heaven say They ; Others will haue it a representation of the Church purely , and others of a new Condition and happy state of the Church. But there is not one thinkes in the least of it's being a Citty to be built upon Earth. First then , as to those that thinke it Heaven , I answer that without all doubt Heaven in a Spirituall sence is the New Jerusalem , but it doth not at all follow that the New Jerusalem is Heaven , especially this New Jerusalem , for it may be a Citty built in the Place where the old Jerusalem was , or another Citty built in another place like the old Jerusalem either in the Modell , or Serving the Same Ends and designes , And for any of these reasons may be called the New Jerusalem. Besides this New Jerusalem is said to come from God out of Heaven , therefore cannot be Heaven it selfe. This is a plaine confutation of all those who*

thinke it Heaven. Further it is said, that the Nations of them wch. are Saved shall walke in the light of it, And that the Kings of the Earth shall bring their Glory and honour unto it. Now it is certaine that the Kings of the Earth can bring noe Glory or honour into Heaven, but rather receive glory from thence, from God Who is the Fountaine of all honour and Glory; It seemes plaine therefore that this New Jerusalem is not Heaven it selfe, and at best can onely be something that is a Type of Heaven, What can it then be? it cannot be onely a bare representation of the Church, The comparison, and Circumstances will not in the least quadrate, it has too much order and beauty in it, to represent any thing wee at present haue, or hitherto haue had, in the Church: The Church hitherto is rather represented to us by a Woman in the Wildernesse persecuted by the Dragon Then by such a Glorious City as this is. Nor can Wee Suppose that Such a Glorious City can be built uppon Earth in a Literall Sense with such costly Materialls. What therefore can the meaning and import of This City be, onely to represent to us the beauty and glory of Heaven and of the Church Triumphant? No, not this onely. Yet I must acknowledge in part it doth represent the Same but not wholly, for Tis attended with too many particular Circumstances relating to things here below, then wholly and intirely to signifie that; it must be something which at the first appeareance in the World must seeme to Strike and make impression on the Sences of Men. For St. Iohn saith, *And I saw the Holy City The New Ierusalem comming downe from God out of Heaven, prepared as a Bride adorned for her Husband.* That my Modell is such I will not say. But This is my Sence of the Whole matter. That The New Heaven and the New Earth mentioned by St. Iohn doth represent a New and Glorious Condition of Church and State, And That this New and glorious Condition will be procured by meanes and influence of this New Jerusalem, And that This New Jerusalem is a City to be built uppon Earth, after the Same Modell and Form as The Angell hath described, except the costlynesse, which as I said before cannot be fulfilled here on Earth; And This City seemes to me by the Angell to be represented soe costly and Magnificent in part to Typifie to us the Glory of Heaven and of the Church Triumphant; and in part to instigate us to build it in the best manner wee can; And in part to insinuate to us, those Glorious Effects which This New Jerusalem will produce in the World, introducing a New and most happy OEconomie: Its Inhabitants are to be *Angeli Evangelizantes* Preachers of the Gospell, and every Monrh, are to goe out and Heale The Nation, for Prooffe herof peruse the following Texts of Scripture And He That sate uppon the Throne said *Behold, I make all Things New.* Johns Revel the 21 cap. & 5 verse, This relates to the New Administration, which I hereafter prove in those things that are changeable, in this world. And it came to passe that he went throughout Every City and Village, preaching and shewing the Glad Tidings of the Kingdome of God, and the Twelve were with him. LUC. 8. verse 1. And Iesus went about all the Cityes and Villages, teaching in their Synagogues, and Preaching the Doctrine of the Kingdome &c. Mat. 9 cap. vers 35. Lo; this was

was the Method Our Saviour tooke when on Earth, And can the Disciples imitate a better Coppy then their Masters? And tis certaine that Doctrine wil be best nourished and perserved by the way, and Method it was first planted. *I Have Set Watchmen upon Thy Walls which shall never hold their Peace day nor night. Isaiah 62. & 6. Thy Watchmen shall Lift up the voice, with the voice together shall they sing, for they shall See Eye to Eye when The Lord shall bring againe Zion the 52 Cap. 8 vers. And I will set Shepheards over them that shall feed them, and they shall feare no more nor be dismayed, neither shall they be lacking saith the Lord Jer. 23:4: Then againe God saith by his Proph: Jer. 3 & 15 verse. And I will gine you Pastours according to my heart, which shall feed you with Knowledge and understanding.* The Pastours of this Administration which are to goe out of the City every month to heale the Nation, seem to mee to be the Pastours here mentioned. The Proph. Zac. the 14: & 8. saith thus, *And it shall be in that day that Living waters shall goe out from Jerusalem, halfe of them towards the former Sea, and halfe of them towards the hinder Sea in summer and in winter shall it be.* Can any thing more plainly chalk out the Method of this new Administration then this Text? The lueing waters are Preachers, which are to goe out of this Citty in their courses, Some one way and some another both in Summer aud in Winter, that is for ever to the worlds end, for so long will Summer and in Winter last. But as to these lueing waters these Evangelicall Preachers heare what the Prophet Ezek. in the 47 cap. beginning at the 6: verse. *Then he brought me and caused me to returne to the brink of the River. Now when I had returned, Behold at the Banke of the River were very many Trees on the one side, and on the other. Then said he unto me, These waters issue out toward the East Country, and goe downe into the desert, and goe into the Sea, which being brought forth into the Sea, the Waters shall be healed. And it shall come to passe, that every thing that Liveth that moveth, whither soever the Rivers shall come, shall live, and there shall be a very great multitude of Fish, because these Waters (These Preachers) shall come thither: for they shall be healed, and every thing shall live where the River commeth. And it shall come to Passe, That the Fishers shall stand upon it from Engedi even unto Eneglaim: There shall be a Place to spread forth Netts, Their fish shall be according to their Kindes as the Fish of the Great Sea exceeding many. But the myrie places therof, and the marishes (That is Private standing Churches that will not heare or admit of these Publick Preachers) shall not be healed but given to Salt. And by the River on the banke thereof, on this side, and on that side, shall grow all Trees for meate, whose lease shall not fade neither shall the Fruit thereof be consumed: (that is These Preachers shall not faile to make their constant monthly circuits out of their Citty) it shall bring forth new fruit according to his Months, because the waters issued out of the Sanctuary, and the fruit thereof shall be for Meate, and the lease thereof for medicine.* Here The Gospell very properly is Typified by a River and by waters which cleanse and purifies and heales all places, and makes every thing fruit full wherever they goe, Alsoe the Preachers are Typified by Fishers, and by Trees, whose fruit serves both for

food and Physick, in further confirmation of which, Heare what St. John saith, *And he shewed me a pure River of water of life cleare as Christall proceeding out of the Throne of God and of the Lamb. In the midst of the street of it; and of either side the River was there the Tree of life, which bare Twelve manner of Fruits, and yielded her fruit every Month, and the leaves of the Trees were for the healing of the Nations.* This seemes to be plaine in all the Circumstances thereof, And therefore I have taken the Modell and delineation of the City therefrom. But may be some may doubt whether The Throne of God be Jerusalem. To which the Prophet Jerem: will answer for me, in the 3 cap & 16 & 17 verses. *And it shall come to passe when ye be multiplyed and increased in the Land; in those dayes saith the Lord, they shall say no more - The Arke of the Covenant of the Lord: neither shall it come to mind, neither shall they Remember it, neither shall they Visite it, neither shall that be done anymore. At that Time they shall call Jerusalem The Throne of the Lord, and all the Nations shall by gathered unto it, to the Name of the Lord to Jerusalem.* As to the Fountaine I have put in the middle to give source to the Rivers. See what the Prophet Zach. saith the 13 cap. verse 1. *In that Day shall there be a Fountaine opened to the House of David for sin and for uncleanness.* And and a Fountaine shall come Forth of The House of the Lord, and shall water the Valley of Shittim Ioell 3 & 18: and Our Saviour saith in St. Ino. ye 4 Cap. & 14 verse, *Whosoever shall drinke of the Water that I shall give him, shall never thirst. But the Water that I shall give him, shall be in him a Well of water springing up into everlasting life.* The Water which Christ will give, is the Water of the Gospell, out of this Holy Fountaine, this holy City, And see how by the Prophet Isaiah he inviteth all to these waters in the 55 cap. & 1 vers. *Ho, Every one that thirsteth, come ye to the Waters, and he that hath no money: come ye buy and eat, yea come by wine and milke without money and without price.* Many have paid very deare for a draught of these Waters, But old things are passed away, and all things are become New. These Evangelicall Preachers shall goe from Towne to Towne and from City to City, and are to offer these Waters of the Gospell Gratis, inviting all to come, and drink, and will not in the least be chargeable to any one, being sufficiently provided for from their City, with allthings, necessary for their Function and voyage, *If any man Thirst let him come unto me and drink saith our Saviour John the 7. & 37. and in the Rev: the 21. & 6. I will give him that is a thirst of the Fountaine of the water of Life freely.* And in the 22 cap. & 17 verse. *And let him that is a thirst come, and who soever will let him take the water of life freely.* But then again as to the Preachers going to and fro, the following Texts seemes to be very favourable Gen. 28. & 12. And he dreamed and he hold a Ladder set upon the Earth, and the Top of it reached to Heaven. And behold the Angells of God ascending and descending: These Angells of God seeme to represent these Evangellicall Angells who from Heaven this New Jerusalem are to goe to and fro, to doe Gods message and to dispence his word and blessing among the sons of

of men in each Land. And in Dan, the 12. & 4. And thou ô Daniell shut up These words, and seale up this, writeing to the Time of the End: What are These words and this writeing which are to be sealed up to the Time of the End? To me it seemes to be the ensueing sentence which is a sentence intire and independent of it selfe, having noe Relation either to the words going before or after vizt. *Many shall goe to and fro and Knowledge shall be increased.* That is from this New Jerusalem many Preachers shall goe to and fro, instructing and preaching to the People, where by Knowledge shall be increased. But the Proph: Zacha seemes yet to be plainer both as to the manner of These Preachers going out, as alsoe to the happy Effect of Their Doctrine in the 1 cap. & 7 verse, He saith thus, And I saw by night and behold a man riding upon a red horse, and he stood among the Myrtle Trees, that were in the Bottome, and by him were red Horses speckled and white (for these Preachers to ride on) then said I ô my Lord what are These? And the Angell that talked with me, said unto me I will shew thee what these be, And the Man that stood among the Myrtle trees, answered and said these are they whom the Lord hath sent to walke to and fro thorow the Earth (And now obserue the happy Effects of their preaching,) And they answered the Angell of the Lord, that stood amongs the Myrtle Tees & said *Wee Have walked to and fro thorow the Earth, And behold all the Earth sitteth still and is at Rest.* But least it should be doubted the office of these Walkers is not to settle peace and quietnesse in the world, but onely to passe through and view the World, my sence herein seemes to be confirmed in the 6 cap. & 7 verse, where speakeing of Four Charriots sent out From God, in the first of which were Red Horses, in the second Blacke, in the third white, in the fourth grizzled and Bay Horses, tis said, And the Bay went forth, and sought to go, that they might walke to and fro thorow the Earth: And he said get yet hence, *Walke to, and fro,* thorough the Earth. Then cryed he upon me and spake unto me, saying Behold These that goe toward the North Country have *Quieted* my spirit in the North Country, soe that it seemes plaine to me that the office both of those that rode on the Horses, and in the Charrets, was to *quiet* the Earth. The Earth at Present hath much need of being quieted, Pray God of his mercy send and Establish These *To and fro Walkers.* When they come Wee shall say as tis in the Proph. Iſaiah cap. 52. & 7 verse. *How Beautifull upon the Mountaines are the Feet of him that bringeth good Tidinges that Publisheth Peace, that bringeth good Tidinges of Good, that Publisheth Salvation, that saith unto Sion thy God Reigneth.* I hope These Arguments and Texts of Scripture carry such a Face of probability upon them as to perswade any Person disengaged from prejudice, to believe that a Holy City is to be build upon Earth, which is to Give birth to a New Administration. And Why may wee not beleeeve that God may use the same OEconomie in His Church as he doth in the World, since what conduces to the good of one will alsoe conduce to the happinesse of the other. The Earth

is at it were passive, acted on by the Heavenly influences, the Sun the Moone and stars and all the Heavenly spheres make Their continuall and constant circuits round it, administering their Light and heat, making day and night and differing seasons, and impregnating the dull matter soe as it may bring forth food both for man and beast in due season. And wee find that Gods OEconomie in the Little World man, is the same as tis in the Great one. He makes his Blood and Spiritts to make their constant circuits, and thereby Keepest his Body in due frame and temper. This Spirituall OEconomie would procure the like effect, For this Citty would be as the Sun in the Firmament, or the Heart in Mans body, for as the Heart by continuall sending forth blood and Spirits into all the Members of the Body procureth a perfect health; So These Heavenly Preachers acting on the Dull minds of men, dispersing their Heavenly influences as they goe, in a continuall Itineration and circulation through all the Cittyes and Villages of each Nation, would settle each Nation in perfect peace and Tranquillity. I haue said each Nation, because I believe that a Holy Citty will be built in each Nation. For though I beleeeve that the Citty which the recalled Jewes will build in the Holy-Land will be the most Glorious Citty and more honoured by God then the Rest, yet I beleeeve not that shee is to be built and no other, Nor that shee is to have superiority or Command ouer the Rest, this would be to run backe into Egypt and into the old Babylonish Captivity, and wee should not better our selves, by the change of Administrations haueing onely changed Rome for Jerusalem; Besides to confine all power & Dominon to one Citty or Nation, would be a weaknesse that would fall much short of that Perfection wee say this New OEconomie is to have, for one Citty or Nation cannot send out such speedy orders and commands as to serve the present necessities and exigencies of the whole World, especially to the remotest Nations: The fall of Romes both Temporall and spirituall power, will convince such a Government of Weaknesse, soe that Jerusalem I beleeeve will onely haue the honour of an Elder sister but noe more power then the Rest. The Rest I say, for I suppose others, and that shee is not to be built alone, for that she would not be able send out preachers to serue the necessities of the whole world: I know very many promises are made to Jerusalem, and I acknowledge that many are made to her in a particular manner, which she alone shall enjoy. Yet notwithstanding this, tis certaine, that most of the Promises made to her are made as to a part for the whole, and that the whole Church is interested therein, there fore When the Proph: Zacha. saith. And it shall be that who so will not come up of all the Familyes of the Earth to Jerusalem to Worship the King the Lord of Hosts even uppon them shall he noe raine, I cannot understand the meaning of this to be, that all the World should goe up to Jerusalem in Palestine once a yeare, For some liue soe remote that they cannot goe thither and returne backe in a yeares Time, Nor doe I thinke that God would oblige all the world to so painefull a voyage. Yet I beleeeve that when the Jewes are settled

settled in their Land and haue built their Citty, *zeale* will draw up Persons of all Nations to visit their Land, I say *zeale*, to see that Land and People whom God hath blessed and not *obligation* will draw them up. And as to the obligation, When God saith that All Nations shall goe up to Ierusalem to worfhip him there, I rather believe that Persons of every Nation shall go up once a yeare to their *owne* Ierusalem, I say some persons and not all. For all must not be admitted to enter in it, onely such as bring good Testimonials of their Christian Conversation and holy liueing. For David alludeing to this Holy Citty saith. Lord Who shall abide in thy Tabernacle? and who shall dwell in thy Holy Hill? He that walketh uprightly; and worketh righteousness and speaketh the trueth in his heart. An St. John saith There shall in noe wise enter into it any thing that defileth &c. *Blessed are they that do his commandments that they may haue Right to the Tree of Life, and may enter in thorow the Gates into the Citty,* For without are Dogges &c. so that when God saith that all Nations shall come up to worfhip him at Ierusalem, I understand by Ierusalem all other Ieruselems, as a part for the Whole, And by All Nations I understand Some of Every Nation to represent all, And these Figures are very common in holy writ. But some will say that What the Proph. Dauid and St. John speake of, is *Heaven*; in the ultimate degree and scope I allow it is heaven. But I contend earnestly that wee must first haue the Types upon Earth, And what can Typifie Heaven better then a Holy Citty whose Inhabitans are to be Gods servants and Ministers, representing the Angells, and into which no impure thing, no unholy man shall enter, but such as are of an unblemished life and Conversation. But suppose it was Heaven absolutly, I see not, but that the imitation of Things done in Heaven, here on Earth is very commendable.

For the better Strengthening of the Proposition of this my Holy Citty and New OEconomie I would further suggest the ensueing Considerations, That the Jewes as yet haue had no benefit of Our Saviours Death And are at Present a wretched miserable People, under Gods displeasure, dispersed over the Face of the whole Earth. That the Christians as yet haue had noe Settled or lasting Peace amongst them since their embracing so peaceable and holy a Religion: so that I think it will be easily granted me that the Religion of the Holy Iesus has not as yet had it's proper and Naturall Effects upon Earth. And that all those glorious promises of Justice, peace, and Truth, made by God to the Jewes in the old Testament, and to the Christians in the New are not yet accomplished: And as I take it for granted that they are not yet accomplished, so I more certainly take it for granted that they *will* be; for all the promises of God are *Yea and Amen*. It cannot enter into my Mind that the Son of God should come into the world, and take upon him humane Nature and preach unto Mankind. And that the World should remaine in the Same unhappie circumstances of War and misery as it was before. 'Tis true I know he saith that he came not to send peace into the world but a Sword. But this he speakes of the accidentall effect

effect of his doctrine and not the naturall. His doctrine has noe such innate propensity in it selfe, but such Evill Effects come *ab extra* Wee may with great Justice therefore Expect the naturall Effects of Christs doctrine upon Earth. God hath promised it, and very pathetically describes the state of its accidentall Effects, and its Naturall in the 8 cap. of Zach^a. and beginning at the 10 verse. saith He. *Before These dayes* (speakeing of this New OEconomia) *there was no hire for man, nor any hire for beast, neither was there any Peace to him that went out, or came in, because of affliction: for I set all men every one against his Neighbour. But now I will not be unto the Residue of this People, as in the former dayes saith the Lord of Hosts. For the seed shall be prosperous: The vine shall giue her fruit, and the Ground shall giue her encrease, And the Heavens shall giue their dew, and I will cause the Remnant of this People to possesse all these things.* It has beene the Expectation of many devout and Pious Christians for this Last hundred yeares, to see the Propheyses and Promises of God fulfilled, to see the Jewes converted, the Church in a most Flourishing condition, and Peace Truth and Justice Established upon Earth: But their Expectations haue failed them; and wee are still in the darke: so that the Present Times seemes to be that Dunkell Day Spoken of by the Proph. Zach^a. Knowne onely to the Lord, in wch. it should be neither Day nor night but saith that in the Evening there should be Light: which is of great refreshment to al those good Soules who waite for this blessed evening. It must be confessed, that tis neither Day nor night with us, Wee haue waited and looked up and calculated, and all our calculations haue bene Erroneous But notwithstanding wee haue erred yet God cannot mistake, he is true. and will certainly send forth his Light and his Truth in due Time; For the Writings of the Prophets are not as wast paper, or the Fables of Poets, but the reall dictates of the Spirit of God. Men There fore may with great reason Expect Glorious and happy Times because God hath promised them, their Expectation is good and commendable but nothing else. For they neither rightly enquire into the Nature of things, Nor are fitted to receiue any such Mercyes. First Ifay they make not right Enquiry into things. Tis true they may depend wpon God to fulfill his owne promises, Yet they ought a little to inspect into the meanes, For God workes all his purposes, by just and proper Mediums; Glorious Times are expected, But wee ought to say How? by which wayes? and methods, and from what spring will they haue their originall? the naturall Answer hereto will be by *changing* something, this ought next therefore be enquired into vizt. on what Bottom and Ground the Naturall and Pollitical Constitution of this World stands: And since These Happy Times are to come by *Changes*, Wee ought diligently to find out Those things which will admitt of a *change*, and those things which will not, And this will facilitate the worke and make us more easily comply with those Mediums and Propositions which are a mough the changeable predicaments. The Things the refore here below
that

that are unchangeable for brevitys sake I shall comprehend under Seaven Heads as folls.

1. Life and Death.
2. Pleasure and paine.
3. Buſiſſe under which may be comprehended the inequality of Persons and Differing Intreſts of Men.
4. The Faculty of Chooſeing , under which may be comprehended the paſſions and affections of Men.

5. Diuine Worſhip and Love to our Neighbour.

6. Juſtice.

7. Power.

These are all *Effentiall* and perpetuall , conſtituting the naturall and Politicall Adminiſtration of this World , And to take a way any of theſe is to pull downe the pillars of the Earth. It muſt therefore be granted me that what ever things are changed in order to procure the Expected Times Theſe muſt continue in *ſtatu quo*.

Then 2^{dly}.

The things that are changeable are onely Three viz^t.

1. The Minds and opinions of Men.
2. The Outward Adminiſtration of Juſtice and Power.
3. The Outward Adminiſtration of Diuine Worſhip.

} These are *Accidental* and mutable , And whatſoever changes may be expected in order to the producing of Happy Times can onely be in theſe Three.

Fiſt I need not Prove that the opinions of Men are changeable , it being ſufficiently Knowne , And ſince the World in a manner is Governed by opinion , and it has ſo great power & influence over men , It muſt of neceſſity follow that the abolition of many corrupt and bad opinions which at preſent diſturb the peace of the World , and the admiſſion of new ones , more conducing to its welfare and happineſſe ; will make up a great part of that felicity which is expected in the change of affaires. Secondly I need not prove that the outward Adminiſtration of Juſtice and Power are changeable. The Names of Deſpoticke , Monarchick , mixt , Ariſtocraticke , Democraticke , being the preſent Inſcriptions on theſe Sovereaine Metalls will eaſily convince this. Nor will I mention which of theſe Methods of Government is beſt , Severall Nations haueing bene happy under all of them. And laſtly I ſhall haue as Little occaſion to prove that the outward Adminiſtration of Diuine Worſhip is changeable , for nothing is more apparent in holy Scripture then this ; There has bene a ſeries of mutations , from Noah to Abraham , from Abraham to Moſes , from Moſes to Solomon , from Solomon to Our Saviour , and from Our Saviour to this day : And Theſe things being well conſidered I hope the New way of Eccleſiaſticall Adminiſtration propoſed

will be more easily admitted: The Present Administration in all Countryes is differing, and very unhappy, especially in England God he Knowes! But this most exquisite and uniforme Way I Haue proposed will cure all Evills the World Labours under on this accot^t. But more of this hereafter. I said before that I found men Expecting to receiue the Benefit of happy Times, but noe way willing to comply with any Reasonable propositions that might introduce them. The Greek, the Roman, the Lutheran, the Reformed, the English, and all other private and particular Churches, would have their owne opinions, and particular Method of Administration be established Throughout the World. And Iam satisfied that when God shall begin to worke his designes and fullfill his promises made to the Sons of Men, that they will not be more content Then the Jewes was with Our Saviour, they will think it should be something else, And thinke all should be done after their *owne* way. But alas! they are mightily mistaken, For heare what God saith by his Prophet Iſaiah. *For my Thoughts are not your Thoughts, neither are your wayes my wayes saith the Lord, For as the Heavens are higher then the Earth so are my Wayes, higher then your wayes, and my Thoughts then your Thoughts.* The Jewes sent the Prophet Jerim^a. to enquire of God for them what they should do, and made a Protestation to obey what ever should be commanded them, yet when the command came they refused to be obedient, and cleaved to their *owne* wayes and to the imagination of their owne heart. So it is with us Wee say in our Prayers *thy Kingdome come thy will be done in Earth as it is Heaven*, And pray and Expect Glorious Times, yet for all our hopes, and Prayers Wee would have our *owne* Kingdoms, Our *owne* will, and our *owne* wayes be done upon Earth notwithstanding whatever wee may seeme to wish or desire. Great was the hopes and Expectation of the Jewes of a Saviour, And when they had him they crucified him. And Iam satisfied should he come againe in the flesh to the Christians, in the same humble manner as he did to the Jewes and preach against Some of their evill Customes and Constitutions, The Christians (Notwithstanding their present adoration of him in heaven) would as certainly crucifie him as did the Jewes: for the Nature of mankind is in all places and at all times much the Same, Whoever crosses their humour or intrest or speak againsts any thing in which they have beene educated shall certainly find ill treatment. Our Saviour pulled downe the Jewish OEconomie but it cost him his Life, And the Apostles and Martyrs extinguished the fire on the Heathen Altars, but it was with their Blood, And whoever speaks against the bad customes and constitutions of the Christians no doubt but will find his share of misery. But Gods will be done. But then further since Every Denomination of Christians, haue a differing way of Administration, And since there are many parties, and that every party would haue their owne way be preferd and to be established in the world before all others; What Remedy is there for these things?

to set up any particular way before the other will not do well, for that will inflame and provoke the opposition of all the Rest. The onely remedy therfore is to set up a way differing from all, whereby all being pulled downe and none in particular set up or preferred before the other, None will have reason to complaine. And such is the way of Administration I propose, tis different from all their wayes, nay and it is *Gods way* to, as I plainly prove by Scripture, and then no wonder tis differing from Mens wayes. For as I said before, God saith my Wayes are not like your wayes. But in order to conclude I shall speake a litle of the advantages of this Administration.

Supposinge therefore in Each Kingdome and Nation a Citty built in the midst thereof, Blessed God! What a Glorious change should wee Suddenly See in the World? What a Blessed Harmony would there be betwixt these Holy and chaste Sisters? The Blessed Effects of this OEconomie is almost unspeakable, All those Evills the World Labours under on Account of Religion, would speedily vanish like the morning dew before the sun. Upon the building of these, all the old ill built Fabricks would fall to the ground. First the Man of Sin would tumble from his Throne like Dagon before the Ark, And how Happy and easy would the Princes of Christendom find themselves, when rid of ~~all~~ his Ecclesiasticall pretensions. They and their Kingdomes haue tomuch Suffered by his greevous yoke and unjust usurpations (I need not Quote old storyes Wee haue a certaine King at present struggling in the Ecclesiasticall Net) But this OEconomie would absolutely free them for ever from all the Scourgeing of the Ecclesiasticall whip: And wee should heare no more of Popes Kicking downe of Emperours Crownes, Thundering out Cnrse, forbidding the Subject to pay his Homage to his Lawfull Prince: All the Doleful noise of Persecution would be no more heard of in the World. All sects and parties, would speedily vanish, And wee should haue no more Flying for Religion, from one Country to another the Protestants from France or Papists from England; No Kingdom or Country turned upside downe by Religious Men, contending to get or kepe their parties in, and to turne others out of the Government. For these preachers being Sufficiently provided for in thir respectiue Cittyes, all Temptation of acting irregularly would be taken away. And by this meanes Temporalls would be absolutely Seperated from Spiritualls A thing much hitherto wished for but never yet effected, And wee should heare no more of Kings imprisoning Bishops, or of Bishops dethroneing Kings, nor of this or that Party being upper or under in the Government, For these Spirituall preachers should haue nothing to do in any Government, Nor should Princes or Temporall Power haue anything to doe in spiritualls, for this has beene the occasion of many Evills in the World, and has corrupted the purity of the Christian doctrine, And a certaine King hath said, so long as it was in his power so choose Bishops he could haue what Gospell he pleased, Therefore these Spirituall Men, in respectiue their

Cittyes, (as in another place I haue said) are to be chosen by Lot as was Matthias, And hereby God as is most Iust and fit will choose his owne Ministers and Servants, and then no doubt but wee shall haue the Stream to run pure. And these Streams coming out from this Holy Citty every Month, how will they coole and refresh each Nation, there will be no dry or barren Corners therein But all things will liue, and all places be Green and flourishing where these liueing waters come. At present by the unhappynesse of the present Administration, many are the Darke Corners of the World, where the Light of the Gospell shines not, and no provision is made for Preachers. But These Gospell Angells, these Rayes of the Sun, will illuminate all the Darke Corners of Each Land, so that *The Earth will be full of the Knowledge of the Lord as the Waters cover the Sea*; No dry or barren corners will want watering by these *ever Flowing Fountaines* And no Dark corners want the Rayes of these glorious and *ever shining Lights*. But I am not able to describe all the advantages of this most Excellent OEconomie but must send you to the Prophets who doe it very largely and pathetically.

These things wee Suppose will come to passe to make up the fulnesse of the Gentiles which St. Paul speakes of, But then as to the Jewes may I speake in the *Termes* of the Angell, in the 12 vers of the 1: cap. of Zacha. who when the men had brought in their Report That all the Gentiles were Still and at Rest, said, O Lord of Hosts how long wilt thou not haue mercy on Jerusalem &c. Without all doubt God will Remember his promises made to the Jewes by the mouth of all his Prophets, and will bring them and Establish them in their Owne Land, Where they will build also a Citty holy to the Lord, out which will flow *Liueing Waters* (vizt. Peachers) *halfe of them toward the Former Sea and halfe of them toward the hinder Sea, both in Summer and in Winter*, as both the Proph: Zacha: and Ezek: mention: And Palestine being placed in the *midst* of the Earth, (as some Writers affirme) And Jerusalem built in the *midst* of Palestine, And a Jerusalem or Holy Citty built in the *midst* of Each Kingdome, How will every thing answer one another? Ye Admirers of order, Ye Sons of Uniformity, Where can there be greater order and Uniformity then in such an OEconomie? What a glorious Harmony will there be betwixt These Holy and chaste Sisters Jerusalem in Palestine being the first borne? How Glorious will the Spouse of Christ be in such Dayes? *Let us be glad and Rejoyce, and giue honour to him: For the marriage of the Lamb is come, and his wife hath made herselfe ready.* I dare not affirme with what particular presence and manner God will Honour these Cittyes, But it is said that *the Lamb will be the Light there of.* And what if God should Honour these Cittyes of the Gentiles, with the same honour with which he honoured the Tabernacle and Temple of the Jewes? Who can tell? Great are his mercyes to his unworthy creatures. In our Dayly Prayers Wee beg of God that *his Kingdom may come*
and

and that his will may be done on Earth as it is in Heaven, But I pray you tell me, was there ever a Kingdome without Cityes? will a Few Houses make a Kingdom? God has Houses in the Earth, tis true, but as yet has no Cityes. Therefore if wee would haue his *Kingdome come* Wee must build him Cityes. And when in Each Kingdom he has a *Citty* built, they all together will make him here on Earth a *Kingdom*, or at Leastwise by their influence make the whole Earth his *Kingdom*.

And so our Prayers of *thy Kingdome come*, will be fullfilled, both in a Literal and in a spirituall Sence. And as Other Kings of the Earth, amongst all their Cities do choose one for the Royall seat of their Kingdome, so God will choose Jerusalem, and put his *Throne* there, and make it as it were the Head of this spirituall Kingdome. The Prophet Ierem. saith at that Time they shall call Jerusalem The *Throne of the Lord*, And all Nations shall be gathered unto it. And the Proph. Mica. saith in the 4 cap. & 8 verse. And thou O Tower of Flock &c. unto Thee shall it come, even the *First Dominion*, The *Kingdom* shall come; to the Daughter of Jerusalem. Here it is said that shee shall haue the *First Dominion*, And that the Kingdom (which we haue so often begg'd for) shall come to her, Wee know tis the Custome on Earth, that the Eldest Son or daughter shall Inherite the Crowne, Now God has here a spirituall Kingdom, And these Cityes or Seuerall Churches are his daughters, But Jerusalem is the Eldest: Now to which of the Daughters should the *Kingdome come*? God here answers, To Thee (as the Eldest) shall it come, even the *First Dominion*, the Kingdom shall come to the Daughter of Jerusalem. But These Words the *First Dominion*, may admit of a double construction, First they may imply that all these Cityes, sisters, or Daughters, are to haue *Dominion* But that the Holy Citty built at Jerusalem as the *First* and Eldest Daughter shall haue The *First* or principall Dominion, or they may signifie that all these Sisters, as Gods Daughters may haue a *right* to the Dominion and the Kingdome, But that the Citty at Jerusalem as eldest Daughter shall haue the Dominion first, And the others afterward Successively, Whether of these are the more genuine I leave to the more Judicious to determine, But for the Reasons formerly mentioned I think not that the Nature of this Dominion is Imperiall, or that the Lady at Jerusalem, should as a Queen Exercise an absolute command ouer the Rest, But I rather thinke that the nature of it relates more to order than command, And that shee shall haue a Priority of order and preheminence of Respect due to her on account. of being Eldest Sister, and as enjoying more particular honours and favours from God.

I must confesse I have found this Little Booke in the inditeing or eating of it as Sweet as hony, I hope that no one hereafter will make it bitter in my Belly, For I have wrote Nothing but for what I have alleadged the Word of God and Great probabilitie. The Apostle saith *there are different Administrations, but one Lord*. The Lord is King of the Uniuerse, And Christ is

the Head Administrator, and can Govern his Family after what method and manner he pleases: What therefore if he first order an Altar, then a Tabernacle, then a Temple, and then a City, And then at Last bring us to Heaven the *New Jerusalem* it selfe. The Prophet David saith, They shall passe from strength to strength untill they come to God in Sion: *Heaven it selfe* without a Type, To which Place God of his infinite mercy bring us all through the merits of Jesus Christ Amen.

Postscript.

The Julian and Gregorian Account of *Time* are both vitious and puts the world in no small confusion. I would therefore humbly propose that they both may be regulated by an exact calculation. It will not onely be the greatest honour, but also the greatest Proffert and advantage to that King or Prince Who shall undertake so Honourable a Task. Since therefore *all things are to be come New*, And the Angell saith that *Time* shall be no more (which I understand to be the Time of the old Administration, as also of the Old Vitious calculation) I hope that this Proposition will also be considered, that with the *New Administration*, wee may have a *New account of Time* That wee may write *Anno domi*, & *Anno ab Urbe conditâ*.



